

**A** godlye and  
hole some preseruatye a-  
gainst desperatio at all times  
necessarpe for the soule :  
but then chiefly to be  
vsed and ministred  
when the deuill  
doth assault  
vs moost  
fiercely, and doth  
approcheth  
niest.

Be sobre, and watch, for your ad-  
uersary the deuill as a roling wourme  
walketh about. seeking who he may  
denoure, whom resist, resisteth in the  
fayth. 1. Pet. 5.

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## The p̄face.



His p̄seruatiue  
(gentle reader) is  
p̄pared for thy  
p̄ofit: that ȳ re-  
ding it at leasure  
maist chole oute  
suche comfortable sentences as  
may bothe stape thy owne consci-  
ence in the tyme of temptacion: &  
also quiet others when the Deuill  
shal be busie with them. For we be <sup>2. Cor. 11.</sup>  
not ignoraunte of the thoughtes  
of satan, how he continually sur-  
nisseth him selfe, to vende his or-  
dinance against man. And now  
with the cōsideration of ȳ great-  
nes and multitude of synne: Now  
with the terrour of death & damp- <sup>eph. 6.</sup>  
nacion, do laboure to beate ȳ buck-  
let of faith out of our handes, to <sup>1. Cor. 5.</sup>  
strike the helmet of hope from our  
head: And to wrest fro vs ȳ sword <sup>eph. 6.</sup>  
of the spirite, which is gods word.  
A.ii. But

**The preface**

But here christian reader is  
thy sword and buckeler deliuered  
vnto the, here is thy helmette put  
vpon thy heade, here thou shalt  
finde suche armour and weapon,  
wherby thou shalt both be able to  
withstande the force of euer com-  
men enemy the Deuill: and also  
(by thy counsell) to rescue others  
that they perishe not. Yea, here þu  
shalt find choise of moste comfor-  
table sentences, wherby mans co-  
science may be staide from damp-  
nable desperation.

1. Co. xvi. Watche therfore, stande sted-  
faste in faith, playe the man, and  
be of good comfort, Resist the de-  
uill, and he will flee frome the.  
Iaco. iiii. Not for feare of thy own power,  
strength, or holines: but for feare  
of Christe: in whome by faith  
thou art ingrafted. For it is christ  
1. Cor. xv. thorough whome god hath gaue  
vs

**The preface.**

**vs victorie against synne, death,**  
**hell, & the deuill. Neither is there Acto. iiii.**  
**any other name vnder heuē geue**  
**vnto man, wherein we may be sa-**  
**ued, but the name of Iesus**

**Christe oure lord. Co**

**whome with the fa-**

**ther, and holys**

**ghost, be alho-**

**noure and**

**glorie.**

**A M E N.**



Asomuche as y  
diseases of the bo  
dy and corporall  
deathe, dothe so  
trouble mannes  
mynde, that we

commonly tremble and quake at  
the onely mention of them: How  
much ought we to feare the sick-  
nes of the soule and death of the  
same, then whiche, there can no  
greater, nor more fearefull cala-  
mytpe chaunce vnto man.

And seinge that euery man doth  
auoyde (so muche as in him ly-  
ethe) the payne, myseryes, dis-  
eases, and deathe of the bodye:  
howe much more ought we to de-  
cline and eschewe, the causes of  
these euilles, which be synnes and  
offences, and feare the ire of god,  
which we so (by oure enormities)  
do prouoke. Yf we be neuer so ly-  
tle

against desperation.

the sick in our body, by and by we  
sende for the phisicion, we spare  
no cost, we seke for medicines and  
remedye, though they be neuer so  
chargable, & al to patch and clout  
vp this earthen vessell of our bo-  
dy, whiche do we neuer so muche  
can not laste longe. And whye  
vse we not lyke dyligence in de-  
siring, & seeking remedies against  
the diseases of the soule: whiche  
like as they be more greuous & euill  
so they bring with them (without  
comparison) infinitely more dan-  
ger. for what can it profite a mā  
though he haue all the riches in  
the world, though he liue a thou-  
sande yere, and that in such helthe  
& pleasure, that he is not once tou-  
ched with sickenes or greife: his  
soule in the meane tyme being poi-  
soned with sinne, being captiue to  
Satan, hauing God displeased in  
his

A. iiii.

him

him, and damnation readye for  
him after this lyfe. For truelye  
this lyfe muste once haue an ende  
nether knowe we when, where, af-  
ter what maner, or how soone.

mat. xxv. Therefore saith Christe watch for  
pe nether knowe the day nor houre  
when the sonne of man wyl come.  
And lest in this short tyme of our  
doode (omittinge thinges moost  
waightye and profitable) shoulde  
followe trifuller, & thinges of small  
pryce: he hath boucheslaue to pre-  
scribe vs an order and as it were  
a breue, certaine and sure way: to  
come vnto true felicitie lastinge.

mat. vi. Seke first for þe kingdom of god  
and righteousness therof: and all  
thinges shalbe added vnto you.  
Care for hyungre, care for riches,  
care for worldly dignitie, world-  
lye fauour, worldlye estimation  
and such like transitory thinges  
which



ag aith vespertarian.

(which in deede doth little profite  
but many times because bothe of  
filthie vices and also of greuous  
calamities) doth besy, doth vex,  
doth trouble, doth enee defatigate  
vs both daye and night, but in sea-  
kyng for and procuring of god-  
ly & heuently thinges we be most  
negligent, most slack, moste dull,  
most forgetfull. And I pray you,  
what can be a greater blindness or  
a more dangerouse madness whi-  
les we be lustie, whiles we be in  
helthe, whiles we be in prosperitie  
we scarcely thinke vpon any lyfe  
to come, we remember not that we  
shal dye. But when we be in  
perell, and danger by sicknesses,  
and death beginneth to smocke  
at oure doore. Euen at that same  
houre when we should praye the  
mercy and helpe against oure e-  
nemy (beinge insufficiently armed)

31103

A. b.

wea-

A preface

weponed afore the begin we first  
to thinke vpon oure armour to  
thinke vpon our weapon, to think  
vpon mending of our lyfe. These  
thinges declare vs to be smallpe  
exercised souldiers to be me of pre  
posterouse iudgement, and verpe  
weaklynges in faith, God be mer  
cyfull vnto vs. Amen.

But yet though a man be neuer  
so old, though the day be neuer so  
far past, so he amend whiles he is  
here: care it be night, his repētāce  
cometh not out of season. Neuer  
theles it were to be wished, & no  
man shuld differ his repentāce to  
his last & most dangerous cōflict  
For euē thei shal haue much a do  
to stande & to defend them selues  
from the assaultes, & guiles, & in  
uasions of the enemy: which in  
time of their helth prepared & ar  
med them selues, what then shall  
come

against desperation.

come of them whiche not feacing  
god neither minding once repen-  
taunce hath led a dissolute filthie  
and naughtye life: how shal thei  
fighte: howe shal they be able to  
withstand the force of satan.

**S**eeinge therefore the mul-  
titude of people is great, and the  
ministers of the gospel very few,  
nether able to be euery where to  
do their office to euery man: I ha-  
uing a will to help al men: haue  
gathered to gether, & written oute  
of scripture, a certaine brief forme  
how to admonishe, instructe, and  
comfort such as be sick, that they  
either reding these thiges, or hea-  
ring them red by others: may con-  
ceiue certaine hope & perfite conso-  
laciō, lest in this most dangerous  
cōflict they faunt, geue ouer like  
souldardes, & so be ouercomed & pe-  
rish: for this is certain, when so-  
ueraina is taken w extreme sick-  
nes

A preseruatiue

nes. It is in daunger of deth, he is  
assaued with diuers many, & gre  
uous tentacions. First it is a gre  
uous and behemente tentacion,  
when he seeth the most terrible i  
mage of deathe afore his eyes,  
when he seeth, he muste leue thys  
light, leue this life, leaue frendes  
leaue landes, goodes, kinsfolke,  
father, mother, wife, childern, all  
things, wherin he had here other  
pleasure or comforte. Then suche  
synnes as he against the will and  
pleasure of god hath committed  
shall shewe and present them sel  
ues, and shal appeare more in nu  
ber, and more greuous then euer  
they seemed afore, and so shal won  
derously be and torment the co  
science. Then deathe, iudgemente,  
hell, dampnation, as it were in a  
plampe, shal assault and lay siege  
with diuers dangerous engins  
against

against desperation.

against the olde man of ours.

In these Agonies, except a man  
be armed with a sure and constant  
faith: it is to be feared, lest he be  
winded, tired, and at last overcome.  
For these tentations which  
chaunce vnto men lyeng in extre-  
mes: appere most horrible, fearful  
and dangerous, and that for  
cause our faith is verie slender,  
and wauering: neither yet able  
to see, perceiue or apprehend the  
incomprehensible and inspeakable  
riches of the children of god, whi-  
che be remission of synnes through  
christe, resurrection of the flesh,  
communion of sautes, euillde-  
stinge life, and all these geuen vnto  
vs in Christ and for Christ.

In these articles of our faith we  
must daily exercise oure soldiers.  
These we must diligently resolve  
and earnestly expend in our iun-  
dred

Des

A piteous case



des. For though the all the articles  
of our faith are diligently to be  
remembered and without al waue  
ringe beleued: yet in the Agonye  
and pointe of deathe, these foure  
(that is) the communion of saintes  
remission of sinne, by þ blood  
of Christe, the resurrection of the  
fleshe, and everlasting lyfe: are  
chiefely to be mynded expended,  
and imbrued.

Roma. 6.

For like as deeth is the paine &  
respence of sinne: euen so for synne  
God worke commonly punish vs  
with diuers diseases and plages;  
As it is to be seene in diuers places  
of scripture. Job. 5. Ps. 91. Deute. 28.  
1. Reg. 12.

And whyles afflictions be ma  
ny tymes laid vpon vs, that our  
faith may be tried: for than is it  
easy to be perceayned howe much  
we loue G O D, what faith we  
haue



against desperation.

haue in him, howe we trust him,  
when we be pressed & greuyd w<sup>th</sup>  
aduersitie. In this case therefore  
we must bewaile & acknowledge  
our synnes, for the which we haue  
iustlie incurred goddes displea-  
sure, and deseruid most greuous  
paine. We must turne to God w<sup>th</sup>  
true repentaunce in all our hart  
& mynde, without all faynyng  
and conterfaytinge, we must haue  
recourse vnto the Gospel where  
we shall fynd most bountifull re-  
solaciō .i. absoluciō or remissiō of  
our synnes which christ hath insti-  
tuted i<sup>n</sup> his church Jo. 20. Because  
(saith the Christe) the holie ghoste  
whose sines ye forgette they are for-  
geaue. This inestimable treasure  
is daily opened & offered vnto vs.  
When remissiō of sinne is thus  
desired, & obtained: undoubtedly  
the p<sup>ain</sup>e of sinne which is i<sup>n</sup> dis-  
ease

ease or affliction that fone ceasse  
and leaue vs, or elles accordinge  
to the most beneficiall will of our  
heuenly father: shall tourne to y  
profit and soule helth of him that  
is diseased or afflicted, for this  
maye we be sure of, that the paine  
and affliction of the body in this  
worlder sette it neuer so greuous  
a burden or heuie yoke to the  
fleshe, is tomently nothinge elles  
but a fatherlie rod, wherewith god  
dothe drawe vs his children fro  
sinne, and call vs home to him.  
Truly our heuenly father dothe  
loue vs moste feruentlye, he bea-  
reth vs good mynde, and dothe  
all thinges for our amendemente  
and profite, for whome God lo-  
ueth, him he chastiseth, and cor-  
recteth vs temporally here: that  
we shoulde not be punished in hell  
hereafter. Though he se-  
meth

Isa. 28.

Deu. 28.

1. Cor. 11.

against desperation.

with angrie: he loueth the singuler.  
lye. Neither is his Ire the Ire of  
a tyrant or tormētour desyringe  
our perdyction: but of a father se=  
kinge our amendinēt and saufte.

First therfore we must crye God  
mercy desire pardō & forgyuenes  
of our synnes (but by christ, but  
with a hart trulie penitent) that  
we may be at one with God, and  
haue him mercyful vnto vs. This

done we māye then desire **GOD**  
to deliuer vs from y<sup>e</sup> Imminent  
and present affliction and disease.

For so teacheth ecclesiast. *Somme Ecclesi.*

in thy infirmitie neglect not thy  
self, but pray to the Lord: and he  
shall deliuer the. Also in the Ps.

remember not o lord god our old  
iniquities but let thy mercie spe=  
dely pzeuent vs: for we be verie  
miserable, helpe vs God our sa=  
uiour. Lord God of power turne

*Psal. 70.*

**B. vs**

A p̄seruatiue

vs howe longe wilt thou be angrie: shewe thy face and we shal be saued. Here we be taught firste to desire remission of sinne, that we may so be at one with god: and after that to haue his wrathe, and the tokens of y<sup>e</sup> same, take away. But when soeuer we desire to be deliuerd or to be eased of y<sup>e</sup> crosse that presseth vs, we must alwaye annere this addicton. Thy wil (o heuently father) be fulfilled.

Mar. vi.

Neither knowe we so well what is profitable vnto vs. Neither ca we so well prouide for our selues as our most louing heuely father. Which is both of infinite powze: and also of incomprehensible wisdom which neuer tournethe his eyes from vs, which caryth continually for vs, which knowith the number of our heres, which doth quicken norish, fede, kepe, defend prouide

against desperation.

prouide for al his creatures much better than they can wish or desire. But to drawe to the more petticular temptacions, & to shewe what thinges do most fierly & daungerously at the time of death assault vs. And how we shall withstand the. These be thie thinges, which at the houre of death doth wonderously vee, trouble, & feare out myndes (that is to saye) synne, death, hel, or dampnation.

**Synne.**

**W**herein we haue vngodlye mispent our life, wherby we haue greuously offended god and our neighbout: This coming to our remembrance when we lie vpon our death bed, doth driue vs to a wonderful feare, pensiuenes, and anxiety. As saint Paule saithe, wrathe indignacion trouble and anguyshe against euery soule of man that doth euill.

Roma. ii.

B. ii.

A me

A preservative  
A medicine against synne  
vexinge and troubelinge.  
our conscience.

**L** Et vs cal earnestly to remem-  
brance that the sonne of God  
came downe from heuen, be-  
came man, toke vp on his backe  
the synnes of the worlde, died for  
them vpo þe crosse, there makinge  
satisfaction for vs and payng our  
dettes. This most prectous blod  
of chzist was shed also for vs, and  
of this deth we be also partakers  
so we rightlie beleue in Chziste,  
Nether nede we to doubt but  
Chzist died aswell for vs, as for  
Peter and Paule: for we be bap-  
tized also (as saint Paule saith)  
in the deth of Chzist. This ought  
to comfort vs, this ought to erect  
and stay our myndes. For seinge  
we be baptized in the dethe of  
Chziste. Chzistes dethe bringeth  
also

Rom. 6.



against desperation.

also vnto vs helth and saluacion.  
By Chyistes deth we be also dead  
to synne: by Chyistes deathe we  
haue also certaine and sure remis-  
sion of our synnes, by Chyistes  
Dethe we be raised also to a newe  
and euerlastinge life. For bap-  
tisme is a couenand betwixt God  
and vs. And a signe of his grace  
and fauour towarde vs wherein  
we be reconciled and made at one  
with god againe, so that we may  
nowe haue a ioyfull and quiet con-  
science, for somoche as our synnes  
be forgiven vs, thzough the resur-  
rection of Iesus chyst. Yea chyst  
also in the institution of the most  
blessed sacramēt of his lastsupper  
speaketh also to vs saying, that his  
blood is shed for the remission of  
synne. Nowe although we haue  
not liued alwate innocentlie nei-  
ther led suche a lyfe as we ought.

Rom. x.

to haue done: Yet we maye not  
 dispayre, but w<sup>th</sup>out delaye resort  
 vnto god, by true repentance, cal  
 faithfullye vpon his name, and  
 we shalbe saued. Ye let euery one  
 of vs with a meke harte burst out  
 in to these, or like wordes and say  
 O moste mercifull God, father of  
 al mercy, father of oure A. D. N. D.  
 Jesu Christe, be mercifull vnto  
 me a wretched synner, make spede  
 to deliuer me, for the most bitter  
 (but most precious) death, and  
 passion of Jesu Christe thy onlie  
 begotten sonne, oure redemer, and  
 onlie sauour: Amen. Enter not  
 (o lord) into iudgement with thy  
 seruante, handle me not accor-  
 ding to my deservinge, nether  
 do vnto me after my iniquities;  
 but accoꝝdinge to thy infinite and  
 botomles goodnes & mercy take  
 me vnto the. I a miserable and  
 wretched

against desperation.

wretched creature am i thy hand,  
I am in thy debt & daunger, thou  
mayst do wth me what it please  
the. O mooste mercifull father  
forsake me not, nether cast me of.  
I am thine all that I am. There  
can no man comfort, no man help  
no mā deliuer me, but thou alone.  
Thou art the true comfort, the  
most present helpe, the surest bul-  
warke in all necessitie. Thou god  
art my refuge, my strength, my  
helpe in al trouble. Thou art my  
Lord in thy handes resteth al my  
chaunce and affaires. Shewe thy  
louing and mercyfull face vpon  
thy seruaint, saue me in thy mercy  
O lord: but in any ways in our  
extreme sicknes and affliction, let  
vs beware we loke not to earnest-  
ly neither to longe vpon our syn-  
nes. But rather let vs haue the  
image of Christes mooste helthfull

B.iii. and

A preservative  
and precious death before our eyes.  
Let vs fix that in our mynd and  
be fully persuaded that Christ is  
now burdened with our synnes,  
that he hath nowe taken them  
vpon his owne shoulders and so  
hath satisfied for them and wa-  
shed them away, that he will neuer  
charge vs with the, but frelie for  
geaue vs them as we professe in  
our Crede. whē we say Credimus  
remissionē peccatorū. we beleue  
the remission of synnes.

Here it shalbe mete that in our sickness  
we call to remembrance such pla-  
ces of holie scripture as testifi-  
feth of remission of synne  
purchased by Christ  
of the which some  
be here sub-  
scribed.

No. 1.

**H**old y lambe of god which  
taketh away the synne of the  
world.

against desperation.

¶ We are bought with no golde, 1. Pet. i.  
nor siluer, nether any corruptible  
price, but with the precious blood  
of the vnspotted and vndefyled  
lambe Iesus Chyriste.

¶ So god hath loued the world Jo. iii.  
that he gaue his onlie begotten  
sonne to thende that we so bele-  
uinge in him should not perishe  
but haue lyfe euerlastinge.

¶ I come not to call the righteous  
but the synners to repentance. Mar. ix.

¶ Come vnto me al ye that labour  
and are laden and I shall refreish  
you. Lo he calleth al, he refuseth,  
he excludeth none, we must includ  
also our selues within this worde  
(All) we must resorte to him, and  
he will receaue and refreish vs.

¶ God setteth forth his loue to-  
ward vs. For Christ died for vs,  
when we were yet sinners, muche  
more now therefore we being iusti-  
fied





againſt deſperacion.

In Chriſt we haue redemption Ephesi. i.  
thorough his bloude, euen the re-  
miſſion of finnes according to the  
riches of his grace.

Chriſt Jeſus is come into this i. Ti. i.  
worlde to ſaue ſynners.

Chriſt Jeſus hath geuen him i. Ti. ii  
ſelf a redemption for al men. This  
let vs conſtantly beleue & undoub-  
ted we be of the number of thoſe þ  
ſhal be ſaued. For whā he is come  
a redemption for all, theſe thin-  
ges þ he hath ſuffered pertaineth  
no leſſe to the & me, & every one of  
vs (ſo we beleue) than to Peter or  
Paule. Chriſt hath borne our ſin i. pe. ii.  
nes in his body vpon the croſſe.

Chriſt died once for our finnes i. petr. i. ii  
þ righteous for þ vnrighteous.

The bloud of Jeſus Chriſt clea- i. Jo. i.  
neth vs from al ſinne.

If any mā doth ſinne we haue a i. Jo. i.  
advocate wth the father euen Jeſus

A preſeruation

Chriſt the righteouſe and he is þ  
attonement for our ſinnes: Not  
for ours onely: but for the ſinnes  
of the whole worlde.

By theſe places and ſuche like  
we maye ſe howe god the father  
(which wil not the death of a ſin-  
ner, but that we ſhulde turne and  
liue) for that moſt feruent & bur-  
ning loue that he beareth toward  
vs, hath eaſed vs of the burden of  
our ſin, & hath laide it vpon þ  
back of his moſt dere beloved ſonne.  
which his ſonne hath ſo take, borne  
and ſuffered for them: that they  
can neuer condemne vs. for god  
taketh and reputeth the death of  
his ſonne for a full ſatisfaction &  
payment for al our ſinnes, ſo that  
we truly beleue in him: for ſeing  
that our ſinnes thus laide vpon  
Chriſte could not overcome him,  
detaine him in death, nor daue him  
for

against desperation.

(for why he rose againe) vndoubt-  
edly a full satisfaccion is alredy  
made for them, the iustice of god  
is fully answered, and they be vt-  
terly hid and forgeuen. Let vs be-  
leue this and we shall not perishe  
euerlastingly. For Christ is now  
become ours, with al that he hath  
with his death, with his resurrec-  
tion, with his assencion into hea-  
uen, with his life, his merits his  
glozie. As saint Paule witnesse.  
Rom. viii. wherfore Satan hath  
nowe no title to vs, he can not me-  
dle with vs, he hath no power to  
hurt vs. For somuch as we be iu-  
stified by christ, purged from our  
sinnes, and made the children of  
god by Christ who hath reconcil-  
ed vs & wrought our peace, we  
must therfore be of good cōforte.  
For seinge we be in the handes of  
god, that is omnipotent, who id

*Qui proprio  
filio suo non  
pepercit.*

nowe

A p[re]seruatione

now our best most louing, & trusty  
father we be in a sure porte, we be  
wour daunge r, there cā no incom  
modity nor aduersitie hurt vs, for  
we be inuironed w the custody of  
god, & the gard of angels, oute of  
the handes of this heuenly father  
can no creature by force pluck vs  
When we be at an ende by death  
of this crosse and cozporal afflic  
tion then haue we ended our iour  
ney, then haue we finished oure  
warre : Christe hath bozne the  
same crosse, Christe hath passed  
the same waye, he hath suffered  
like death, he is oure heade we  
musste be like to him, we must suf  
fer with hi, if we intend to raigne  
with him, we must leue this coz  
porall lyfe, ere that we can intoe  
lyfe everlastinge. Lette not oure  
sonnes trouble vs, lette them not  
tormente oure conscience, as  
thoughe



A preseruatione

free will) offered him selfe for vs. he hath taken our turne, he hath plaide our part, and paide for vs all that we ought. As it is in the Psalmes spoken in the person of Christe, I paid that I ought not. We had trespassed, we were þ detters, so farre behind hand, that all that was in vs, was not able to paie þ lest some we ought. Christe became our suertie, paid for vs, acquitted vs, and set vs at libertie. yea, made vs coheires with him of everlastinge glorie.

¶ If it were possible for one man to commit the sinnes of the whole worlde, so he truely repente and cleane by true faith to Christe, he can not be dampned, his synnes be sufficiently and abundantly by Christe satisfied for. For Christe as to wching his godhed one in substance with the heuynlye father



against desperatton.

As towching his manhed (our  
very fleshe and blood) hath pur-  
chased, and trulie bought grace  
and pardon for vs. For Christ be-  
came man for vs, was borne for  
vs, died vpon the crosse for vs, rose  
from dethe for vs, ascended into  
heuin for vs, and hath accompli-  
shed and performed all thinges  
mete for our saluacion, for vs. If  
therfore we beleue in christ we are  
become partakers of gods fauor,  
we are eased of the packe & bourde  
of synne, we are made the heires of  
god and cohetres with Christe for  
euer, and that by Christ and for  
Christ. For without Christ there  
is no consolaciō, no helth no hope,  
no helpe. In Christe alone is all  
comforte, all helth, all hope, all  
succour, all refuge, all grace and  
mercy moze habundant moze ple-  
teous, moze excellent than any mā

A preseruatīue  
is able either to comprehend oꝛ to  
wische. God graunte vs therfore a  
true and a constant faith. In this  
forme oꝛ in like sort we must com-  
fort our selues in our sickenes oꝛ  
calamitie, and our brother beinge  
visited. But in any waies and with  
al dilygence it is to be foreseene, &  
we withdraue oure mynde from  
the fearefull and terrible contem-  
placion of synne, death, and dam-  
nacion. And that we fixe these of  
our mynd and whole thoughte v-  
pon Christ only, & we cleue vnto  
him, that we cal vpon him, that we  
comit our self wholly to him. For in  
Christe we shal espie nothing but  
innocence, iustice, life, saluacion,  
which al be deriued from Christe  
into vs, so that we will acknow-  
ledge him, & receaue him for & au-  
thor of our saluacion and only re-  
deemer. yf we haue christ crucified  
afore

against desperation.

Before our eyes: yf we imprinte him  
in our hart, yf we flee to him with  
our faith: if we wholly cleue to him.  
Then shall hel gates nothing pre-  
uaile against vs, then shall we be  
able to withstand al the forcible al  
faultes of Satan, though they be  
neuer so soze, neuer so sterce, neuer  
so terrible.

Let vs cal to remembraunce to  
what lenitie, what gētilnes, what  
humanitie, what clemencye Christe  
(as it is in the euangelical history)  
hath called vnto him and receued  
al suche sinners as hath repented  
them, and desired his helpe. We  
shall finde Mary Magdalen, the  
synner that honged vpon the right  
hand of christ crucified, the pub-  
licane, zache, with other mo whom  
Christe most louingly receiuinge  
pronounced clere frō sin, (though  
they had synned greatly) and the  
childern of saluacion, Christe is

C.ii.

very

A preseruatiue  
bery grace, mercy, helpe, comfort,  
life, ioye, and saluacion to al those  
which loke for these thiges at his  
hādes: and put their trust in him.  
And all these thinges hathe God  
(who is truethe it self & can not  
lie nor will not deceyue) promysed  
vnto vs for chrystes sake.

Ifynallie whē deth appro cheth  
we must do as Chryste dyd vpon  
the crosse, we must praiſe for our  
enemyes and forgeaue them with  
our harte. Yf we haue offended  
any man we must be hartelie sorre  
for it, we must desire forgeuenes.  
yf we haue intured any man, we  
must make him amendes, or take  
suche order that amendes maie be  
made vnto him. yf it passithe our  
power to make restitution and  
amendes: it shalbe ynoughe that  
we desire forgeuenes. And with  
our hartes forgeaue others which  
hath

against desperatton.

hath hurt vs either in name, bodie substance oz estimacion. For yf we trulie forgiue: god hath promised we shalbe forgiuen as it is in the syxt of Mathew.

It is verie necessarie also and profitable for the confirmaciō and strenghteninge of our faith to receaue the moste blessed sacrament of the bodie and blood of our sauiour chryst which we ar cōmaunded to receaue in remembraunce of his benefites, that hereby, we maie be trulie certifted in our conscience his body to be geuen for vs, and his blood to be shed for remission of our synnes.

### De the

**O**f our fleshe & fraill nature is so feared & abhorred y whē he appprocheth, mans hart is filled and laden with suche sorowes, panges, and anxieties as tonge is  
not

A preservative

not able to expresse,

A medicine against the feare of death.

**W**E muste call to our remem=  
braunce Dethe to be ouer=  
comed and abolished by Chyriste.  
So that nowe the soules of so  
many as trust in Chyrist, cā not die  
nor perishe: but departinge frome  
the body goeth straight to chyriste.  
For thus was it saide to the these  
at his houre of death. This daie  
shalt thou be with me in paradise.  
The bodye thoughte it reste and  
pause for a while yet we be in cer=  
taine hope that at the laste daye it  
shalbe raised againe to immortall  
and euerlasting lyfe. And therfore  
scripture calleth the deathe of the  
body but a slepe, for that this same  
fraille, weke, byle, mortal and cor=  
ruptible bodye, which we carle a=  
bout, which lieth sicke & soze dises=  
sed, which shortly shalbe put into  
the



against desperation.

the earth, burnt to ashes, deuoured  
w<sup>th</sup> bestes or foules, drowned in  
water, y<sup>e</sup> same self body (I say) shal  
be raised again incorruptible, glo-  
rious, be witfull, stronge, pure in i. cor. xv.  
mortall to possesse a newe and e-  
uerlastinge lyfe: where there shal  
neither be hūger, thirst, heat, cold,  
synne, deth nor any kynde of cala-  
mitte, but iustice, innocencye, lyfe,  
ioye, blesse, world withoute ende.  
For as the body of Christe laid in  
the graue rose againe the thirde  
day neuer more to die. Euē so shal  
y<sup>e</sup> bodies of al that beleue in christ  
at the later day be resuscitate to a  
lyfe, after whiche shal folowe no  
death. God who is of infinite po-  
wer and infallible truth hath pro-  
mised these thynge, they muste  
therfore nedes be so. And here it  
shalbe profitable to call to remem-  
braunce suche places of scripture  
as

A preseruatiue  
as treatith of the resurrection of  
the flesh, which be the wordes not  
of man but of god. who is able &  
will certainly fulfill what soeuer  
he hath spoken. No man can  
chaunge his wil, no man can alter  
his purpose. No creature can fru-  
strate, let, or tarie his sentence. He  
is omnipotēt, he is true, he is faith-  
full, his goodnes and mercie is  
inexplicable. Let no man therfore  
doubt of the treuthe of his wor-  
des let no man doubt of the per-  
formance of his promise.

Hereafter folowithe certayne places of  
Scripture witnessinge the resurrection  
of the dead according to this article of  
our faith wherein we saie we beleue, &  
this flesh shall rise againe.

John. vi.

**T**his is the will of my Father  
which sente me, & whosoever  
seith the sonne & beleuith in him  
shall haue life everlastinge and I  
will

against desperation.

will raise him up againe in the last  
daye.

The houre cometh wherin all **Johan. v**  
they that be in the graues shal here  
the voice of the sonne of God and  
shall go forth they that haue done  
good vnto the resurrection of life.

For it so be that the spirit of him **Rom. viii**  
which raysed up Iesus from the  
dead dwell in you: euen he that  
raised up Iesus Christe from the  
dead shall also quicken your mor-  
tall bodies because of his sprite  
that dwelleth in you.

God hath bothe raised up oure **i. Cor. vi.**  
Lorde Iesus Christ and shal also  
raise vs up by his power.

Christe saith Lazarus was **Johan. xi**  
but a slepe where in verie dede he  
was dead and buried. But Christ  
is the resurrectiō and life (as it is  
in the same place) so that he that  
beleueth on him though he were  
deade

**A preſeruation**

dead he ſhall lyue, In verelenge  
whereof he raiſed ſtraighte waye  
Lazarus being foure dayes dead  
and ſpynkynge. And becauſe we  
be naturallie in the agonye of  
deathe verie fearefull, weake and  
faintherted: to thende þ we might  
be the eaſelier perſwaded in the ar-  
ticle of reſurrectiō: Scripture ma-  
keth mencion of manie whiche in  
the time of the prophetes, Chriſte,  
and thappoſtles were called from  
deathe to lyfe,

**Luc. 7.**

Chriſt rayſed the widowes ſonne.

**Luc. 8.**

He raiſed the ruler of the ſyna-  
goge his daughter.

**Joā. xi.**

He raiſed Lazarus.

**Act. ix.**

Peter reſtozed to life Tabitha.

**Act. xx.**

Paule raiſed againe Eutichus.

**iii. re. 4.**

Elizeus the prophet called a-  
gaine to lyfe his hoſtes ſonne.

**iii. re. xvii**

Heliſas raiſed the babe of þ wo-  
man of Sareptanie.

**God**

against desperation.

God toke also vnto him out of Gen. 5.  
this frail and transitory lyfe, these 4. Reg. ii.  
two excellent and holy me Enoch  
and Helias quicke bothe bodye &  
soule, to giue vs (as it were) a tast  
and representacion of the true lyfe  
to come, lest after the opinion of  
ethnicks and epicures we shulde  
thinke there were no worlde, nor  
beinge after this wretched & mise-  
rable life. Let vs not forget what  
christ Ies<sup>s</sup> lord of life, & deeth, saith  
in the, viii. of Luke, wepe not, the  
maid is not dead but a slepe. Rea-  
son not cōprehēding<sup>g</sup> misteries of  
god, nether perceiuing his power  
doth laugh this saig to lorne, but  
christ prouethe his saing true, he  
raiseth by & by <sup>h</sup> dead maid to life.

The .xv. chapter of the first epi-  
stle to the Corin. is replenished w<sup>th</sup>  
moste godly pleasaunt and pithie  
consolacions. Trulve it is more

A preservative

precious than anye golde. For in  
that Chapit. sainte Paule dothe  
so annexe and couple our resur-  
rection to the resurrection of christ  
as though they coulde in no wise  
be separte or diuided after this  
forme. Christ is risen from death  
(which thing is certain) ergo we al  
so shal vndoubtedly rise. For christ  
is our head and we his membres:  
This head is neither without ne-  
ther will forsake his membres.

**Ephesi. 5.** The it soloweth that where christ  
is, there shal we be. For why, we  
are the membres of his bodie and  
euen of his fleshe and bone, what  
tonge, what penne, what witte is  
able to set forth (as it is worthy)  
this ineffable, & inestimable glozy  
of the mercy and grace of god, that  
God hath vouchsafe so lowe to  
humble him self as to become mor-  
tall man that this feble and fraile  
nature



against desperation.

nature of man vnited and knitt to  
the diuine nature by the power &  
efficacie of the godhead, might be  
inhaunced & promoted to immor-  
talitie. For trulie the nature of all  
faithfull men which ether were  
before chzist, hathe be seng, ar now  
or shalbe to the worldes ende: no  
doubtedlie in chzist verie god and  
man hathe optained imortality.  
The consolation therfore þ̄ riseth  
of chzistes resurrection is of great  
efficacitie, As when saint Paule  
saithe to the Corinthians: Chzist, 1. Cor. 15,  
is risen againe from deade, and is  
the first fructes of theim þ̄ slepe  
for by one man truli came death &  
by one man cometh the resurrectiō  
of þ̄ dead. And as al die i Adame:  
eui so shal all be made alue in  
chzist, but euerie one in his order.  
The first is chzist. Thē thep which  
are chzistes which hathe beleued  
in

A preſeruatione

In his commig. And ſaincte Paul  
Dothe adde a ſimilitude taken of  
naturall thinges wher by he doeth  
ſet forth and declare the reſur-  
rection of bodieſ. The ſimilitude  
is taken of ſede which caſt into  
the earthe by the husbandman  
dieth as it were and rotterh. Ne-  
uer the leſſe it is not vtterlie loſt  
but at lenght ſpringeth & cometh  
forth of y<sup>e</sup> earth, goodlie, beauti-  
full & pleaſaunte. So our bodieſ  
ſhall riſe againe not ſeble, vyle,  
corruptible, mortall: but ſtronger  
glorious incorruptible, immortal  
neuer to die again but euer to liue

The way in to true and euerla-  
ſtinge lyfe to our longe home (as  
they call it) and contrey is by cor-  
porall death. Fleſhe and blood be-  
ing corruptible and mortal can  
not inherit y<sup>e</sup> kyngdō of god wher  
nothing is but liſe. Therfore this

against desperation.

corruptible body must put on incor-  
ruptio, & this mortal must put on  
immortality. Than shal the saying  
that is writte be fulfilled. Death  
is swallowed vp in victorie. They  
that beleue in Christ hath nowe  
ouercomed synne, deathe, and  
hel. Therfore not fearinge deathe  
but stronge, bold, and wel harted  
in Christe: they may saye deathe  
where is thy sting: death where is  
thy victorie? The sting of deathe  
is synne, and the power of synne  
is the lawe. But thanks be vn-  
to god which hath geaue vs the  
victorie through our lord Jesus  
Christe.

1. Cor. xv.  
15a. 1. 1. 1.

Let vs heare also more sentēces  
full of godly and mightie conso-  
lacion.

He that hath raised vp Jesus 11. Cor. 11.  
shall raise vs vp also with Jesus.

Our

A preseruatiue

**Phil. iij.** Our conuersaciō is in heuin fro  
whence we do loke for the sauour  
our lord Iesus christ which shal  
chaūge our vile body & it may be  
like fashioned vnto his glorious  
bodie accordyng to the workinge  
of his power, by the which also he  
is able to subdue all thinges vnto  
him self.

**Col. iij.** Ye are dead and your life is hsd  
with christ in god, but when christ  
your life shal appere then shal ye  
also appere in glorie with him.

**1. Thes. 4.** We woulde not (brethern) that  
ye shuld be ignorant concerninge  
them that sleepe, & ye sorowe not  
also as other do whiche haue no  
hope. For yf we beleue that Iesus  
christ died and rose againe: euin  
thē also which are a slepe, through  
Iesus shal God bringe with him.

**11. Tim. ii.** Sainct Paule also doth com-  
forte Timothe with the article of  
resurrectiō

against desperation.

resurrection saying .Remember þ  
the lord Iesus Christ beinge the  
seed of Dauid rose again from the  
dead accordinge to my gospell.  
And if we be dead with him we  
shall also liue with him. Yf we  
suffer paciētly we shal also raigñ .iii. c. l. i.  
with him.

It is writen also to þ Hebrews .ii.  
that Christe tasted deathe for all  
men, and that he was partaker of  
flesche and bloode .i. became ve-  
rie mā that he might destroy him  
which had the rule of death (that  
is) the deuil, and that he might  
deliuer them which were in bond-  
age all their life tyme, by the  
reason of the feare of death.

God hath deliuerd vs, and .ii. Cor. i.  
called vs in an holle calling, not  
accordinge to our workes but ac-  
cordinge to his purpose & grace  
whiche is geauen vs in Christe

¶

Iesu

A p[re]seruatiue

Iesu before the tyme of the world  
but is now made manifest by the  
apperinge of oure sauoure Iesu  
Christ which trulie hath defitoy-  
ed death and hath brought life  
and immortalitie to lighte by  
the gospell.

1. Jo. iii.

We knowe that we are trans-  
lated frome life to death because  
we loue the brethern.

1. Jo. 4

In this hath the loue of god  
appered in vs, because God sent  
his onlie begotten sonne into the  
world & we might liue through  
him.

Job. xix.

I knowe that my redemer  
dothe liue, and in the last daie I  
shall rise againe, and againe be  
wrapped in my owne skine. And  
in my owne fleshe shall see God,  
whome I my self shall see & these  
my eyes shall beholde and none  
other:

The



against desperation.

These places of hollie scripture and such like, if we diligentlie remembre & faithfullie imbrace: we shall perceaue great consolation and comforte, And euen with 194. 111. sainte Paule reioyse, that we knowe christe and the power of his resurrection, wher by death is overcome. Neither is there now (to these that beleue in Christ) any thinge in death terrible or to be feared, sauinge onely the Image and outward forme, hurt it cannot. Like as a dede serpent keepeth still his old fearful shape and forme: but to stinge or do harme he hath no power at al. And like as by the brasin serpente whiche Moyses by goddes commaundement sette vp in deserte when it was looked vpon through the power of goddes woorde men were deliuered frome daunger of the

194. 111. D. 11. lucie

A preſeruatione

ſueltie and venyme ſerpentes ſo  
our death is made harmles and  
we deliuered frome the fear and  
daunger of it, ſo oft as with the  
eyes of our faith we do beholde  
the helthefull and medicinable  
death of Chriſte. In conſolution  
death is now become but a ſhadowe  
and ſhadowe of death, yea  
the entraunce and gate to life. For  
Chriſt who is trueth it ſelf ſaith.  
If any man kepe my worde, he  
ſhall neuer ſee death. For a man  
truſtinge to the mercy of God,  
through faith, which he concea-  
ueth by hearing of Chriſtes goſ-  
pell: is ſo vnitte and knitt to Chriſt  
his lord and maſter, that he can  
not be plucked nor ſeperate from  
him.

Jo. viii

The body in dede for a tyme  
is ſeperate from the ſoule but in  
certaine hope of riſinge againe to  
euerlaſtinge

against desperation.  
euerlastinge life. And so he that  
beleueth in Christe dothe not see  
nor fele the euerlastinge dethe of  
body and soule, which is euer=  
lastinge dampnacion, For  
the deathe of good men  
is nothinge els but  
a departure from  
this transi=  
tory and  
mortal  
life:  
to immortality to christ,  
to his angelles and  
sainctes.

### Hell and dampnacion

**D**oth offer it self at þ hour of  
Death, so that manye tymes  
man doth greatly feare lest he be  
abject fro the fauour of god and  
appoynted to euerlastyng payne:  
The

**A preternature**

The deuill (which seeketh by all meanes howe to deuoure vs) feeringe by in oure myndes manye dangerous and troubellous thoughtes, concerninge our election and pzedestination.

**A medicine against the feare of hel and dampnation.**

**W**hen þe deuill goeth about to cause vs to dyspaire oz to doubt of our election: whether we be of the numbre of theim that are appointed to euerlastinge life oz no, In any wais let vs not be to boulde in copinge with him, let vs not enter disputation against him (for he is to subtile and expert for vs) but say shortly vnto him Away Satan with thee, it is writen, thou shalt not tempt the lord thy God, for seing that god as a most louinge father  
hathe

against desperation.

hathe not only geaue vs life.  
fedde and preseruid vs, to this  
houre: but also hathe indued and  
euen loden vs from tyme to tyme  
wth his singuler benefites. what  
madnes were it contraty to our  
former experience, nowe to dout  
of his mercy? He hathe receauyd  
vs in to his flocke by baptisme.

He hathe sente vs the gospell of  
his grace, wherein he hathe pro-  
mised to become oure father. we  
haue be fedde with the fleshe and  
bloode of his sonne oure sauoure

**C H R I S T E** in remem-  
braunce that oure debtes be payde  
and we acquitted, whye shoulde  
we nowe then doubt of the good  
will of **G O D** towarde vs: lette  
vs not therfore admitte the dout  
full and daungerous Imagi-  
nacions of oure predestinacion

**D.iiii.**

which

A preſeruatiu?

Which the Deuill like a craftie and  
malicyous marchaunt doth laboz  
to iuſtill. But let vs thinke vpon  
ſuche ſentences as God would  
haue our myndes occupied with-  
all, whiche Chryſt him ſelfe hath  
preſcribed, as Iohn. iiii. where he  
ſayethe. **G O D** hath ſo loued  
the worlde, that he hath geuyn  
~~his~~ onely begotten ſonne, that  
whoſoeuer beleuythe in him ſhall  
not periſhe, but haue life euerla-  
ſtyng. Loo here we ſee that he  
whiche beleuith in Chriſt, which  
ſaythfullye acknowlegech chriſt,  
to be his ſanctifycacyon, iuſtyce,  
redemption and ſatiffaccon: can  
not be dampned, but is aſſured of  
euerlaſtyng lyfe. So manye as  
conceaue faith by hearynge of  
Goddeſ worde: and ſo truſt ſted  
faſtelye vpon the mercy of chriſt:  
Vndoubtedlye they be of the num  
ber



against desperacion.

ber of those which be chosen to e-  
uerlastyng blyss, knowen before  
in **C H R I S T** predestinate,  
and wyrtten long sith, in the boke  
of lyfe. These thynges be mooste  
certaine, and moost true, God can  
neither deceaue nor be deceaued. Rom. viii  
Such is his good wyll, so hathe  
he purposed and decreed afore  
the worlde beganne, what thynges  
soeuer therfore oure enne-  
mye the deuyl (spytyng our sal-  
nacion, and sekynge our destruc-  
tyon) shall put in our mynde con-  
trarpe to this doctryne. Let them  
not moue vs, lette them not make  
vs astrapde, but lette vs trust tru-  
ly in chryste : and so shall he be-  
come oures, and we become his,  
who beyng our good **A D R D**,  
we can not peryshe nor be damp-  
ned. For he wyl lose none of those No. r.

that

A preternature

that his father hath geuen him.  
we muste fyre oure eyes vppon  
Christe, we muste flee to hym,  
we muste cleaue to hym. He is  
oure onely and true sauoure,  
who muste be apprehended and  
embraced by fapthe. yf we loke to  
be saued. For they that beleue  
ryghtely in Christ, they are pre-  
destinate to euerlastyng lyfe.

Here we muste diligentely reme-  
mber and earnestely expende the  
godly exhortacion of saynt Paul  
which he writteth in the. xii. to the  
Hebreyes, whose words be these,  
Lette vs runne by pacyence vnto  
the battell that is sette afore  
vs, lokyng vnto Iesus, the auc-  
toze and finisher of faith, whiche  
when the ioye was set afore hym,  
suffered the crosse, and dyspyled  
the shame, and sitteth at the right  
hand of the seate of G D D:

For

De. xii.

against desperation.

Furthermoze all the greivous  
tentacions and afflictions that  
CHRISTE suffered, he  
sufferyd them for oure sakes. As  
saincte Paule saithe also in the

iii. to the hebreues. We haue not  
a highe priest that is not able to  
haue compassion on our weak-  
nes: but suche one as was prouyd  
in all pointes without synne, let  
vs therfore with bouldnes go on  
to the seate of his grace, that we  
may optaine mercy and sonde  
grace to help in tyme of nede:

Let vs in any ways consider and  
deplie imprinte i our harts, christ  
to be geuyn vnto vs, not only to  
thend ꝑ we might be redemid, re-  
cōcilid & made partakers of euer  
lastinge saluactō: but also ꝑ i hym  
we might haue an example, bo the  
howe to liue, and also how to end  
oure life. Neither can any man

De. iiii.

A preternature

live, suffer or dye well: vnles he  
loke vpon and folowe the life,  
sufferinge and dethe of Christ. yf  
therfore we desire to end this life  
well and godlie: let vs consider  
and remembre howe Christe be-  
haued him self in that bitter and  
smart agonie, when hanginge  
vpon the crosse, he was assaulted  
with diuers perills and most gre-  
uous temptacions, and pray that  
we may haue grace to folowe his  
example.

**F**irst he was temptyd with syn,  
whan beinge hanged betwixt  
two theues as a notable & hap-  
nous synner: it was said vnto hi-  
mat. xxvii yf thou beist the sonne of God,  
come downe from the crosse. By  
this cōtumelious voice what do  
they signifie elles, but that they  
iudged him a noughtie and vn-  
godly

against desperation.

godly person, such one as by craft  
subtilyte, falsheade, sossery, and  
other vnlawfull meanes had de-  
ceaued the people, hadde blinded  
the worlde, and to be nothinge  
lesse then the sonne of G. O. D.  
Euen in lyke maner at the houte  
of deathe doth the deuyl tempte  
man, what soeuer man hath com-  
mitted againste god, al the synnes  
that euer he dyd, he sheweth vnto  
hym, he doth exaggarate them to  
the vttermoste, to thende that the  
multitude and hatnousnes of the  
considered and perceauid, manne  
shulde doubt of the merce and  
fauoure of god, and so fall into  
desperacion. Here we had nede to  
stande sure. And every one of vs  
had nede to aunswer our enemye,  
thus temptinge vs after this ma-  
ner. I knowlege my selfe to haue  
synnes aboue all numbze, and  
men

A preternature

measure but Christe, who neuer  
spined, in whose mouth was found  
no guile. who is that verie inno-  
cent lambe, hath suffered death  
for my synnes; he hath washed  
them away; he hath satisfied  
aboundantly for them, howe ma-  
ny and howe greate so euer they  
were. Christes death pertaineth  
also to me, he was wounded also  
for my iniquities, he was brused  
for my vngriuousenes, by his  
stripes I am also healed. All my  
synnes hath **C H R I S T E**  
taken to hym selfe, so that now  
I haue none (thanks be to  
**C H R I S T E**) who hath  
satisfied for them in hys owne  
bodye.

**C H R I S T E** was tempted  
also with death, when it was  
sayde vnto hym: he hath saued  
other, but he came not saue hys  
self

Isa . lili.

Mat. xxv



against desperation.

selfe. (As though it shoulde be  
saide) he is now at appointe, he  
muste dye, there is no remedye,  
he can not escape. Thus dothe  
oure olde and irreconcilable ene-  
my labour to feare vs with death  
but let vs holde out the buckeler  
of saythe in Christ againste hym.  
Lette vs remember that Christe  
our Lorde, kynge of glorie, and  
prynce of lyfe, coulde not be ouer-  
commed nor holden of death, but  
thoughe he once tasted of death:  
he nowe lyueth and raigneth for  
euer. Thys **A D B D E** of  
ours wyl not leaue vs, nor suffer  
deathe to execute anye tyrannye  
agaynst vs, that after he hath  
suffered vs to be tempted a while  
he wyl also that we dye corporal-  
ly: al that is wholy for our welth.  
Neyther coulde we other wayes

come  
one

... A preternature  
come to enuerlasting life but by  
temporall deathe. We must ther  
fore leaue this p̄sent life, ere we  
can inherite the eternal life. Also  
this corporall deathe bringethe  
this comoditie that by tastinge  
the bitternes and sowernes of it:  
we haue experientie and knowe  
the exceedinge loue that Chryste  
bare toward vs, and the inesti-  
mable benefitt he did for vs, in  
cleansinge our synnes, in abolis-  
shynge of death, in breaking vp  
of hel gates, and al by his death.  
Other ways we could neuer  
haue knowen the power of ch̄st  
in abolishinge of death, we could  
neuer haue iustly esteemed the ex-  
cellency of this benefitt, we could  
neuer haue sene how iust cause  
we haue to giue thankses, to ch̄st  
our lord and redemer. Chryste  
kininge truly, we shall also liue.  
and

agaunst desperation.

and this corporall deth to vs shal  
be nothynge elles but a swete and  
hollsome slepe, an inbraunce and  
gate in to the true & blessed lyfe.  
for after this transitory lyfe then  
beginne we first truly to lyue.

**T**hirde Christ was tempted  
to hel, or euerlastynge dam-  
nation, whā it was said vnto him,  
he hath trusted in G D D let him  
now delyuer him yf he wpll. As  
thoughe they should say. Nowe  
it appeareth he hath hoped  
in god in vaine. for god wyl none  
of hym, he hath forsaken hym, he  
liketh hym not, he dothe abhorre  
hym, he will caste hym downe to  
hell & perpetually cōdemne him.  
When therfore the temptor shal  
lache at vs w lyke temptacions,  
we maye not shrink, we may not  
be

Ap[osto]lic[us] act[us]

be afraid, we may not be discor-  
aged but comend our self wholly to  
**CHRISTE**, hange vpon  
him, who is wholy oures, who  
hath geuin him self wholy to vs, so  
that synne, dethe, nor hel, hath no  
thing to do w[ith] vs. **CHRISTE**  
with a inestimable price, his owne  
blood hath deliuered vs from  
the tyranny of the deuil, and euer  
lastinge dampnaciō, he is become  
our innocency, our life, and our  
iustice. Let vs take hede in any  
ways that we turne not our har-  
tes from **CHRISTE** cru-  
cified, Yf we cleue to him, we are  
set vpon a sure and inexpugna-  
ble rocke, againste the whiche  
all the power of hell is able to do  
nothings. So that we may boldly  
exclame, and every one say with  
**CHRISTE**

against desperation.

**C H R I S T E** prouided  
the Lorde afore my eyes all way, **psal. xvi**  
for he is at my righte elbowe, that  
I shulde not be moued, therefore  
my harte hath be gladde and my  
tonge hath reioysed, moreover  
my selfe shall reste in hope. By  
faith in **C H R I S T E** we be-  
come the sonnes of **G O D**, the  
bretherne and cohetres of Christ,  
and partakers of euerlastinge  
life, by this faith departing hence,  
we shall go to the kingdome pre-  
paryd for the electe, afore the be-  
gynnyng of the world. And if in  
the seruentnes of these temptaciōs  
our faith begin to wauer, yf we  
do not be pacientlye the will of  
oure heuynlye Father, if oure loue  
towarde god ware faint and cold,  
yf oure hope begin ne to be feble &

**C. ii.**

weake

A preferuatia

weake: and therfore we begin  
to feate, lest god and we be not  
all at a full point, but that he is  
yet displeased with vs: which ten-  
tacion (surely) is very greuous,  
painful, daungerous, and hard to  
ouercome: we must call to remem-  
brance Christ to haue sufferyd for  
vs so intollerable and inuincible  
tentacions: that there apperyd no  
help, no comfort, no refuge, wher-  
in **G O D** and the whole world:  
semyd to haue forsaken him, and  
to be against him: In somouche  
that he exclamyd, **O my god, o my**  
**G O D** why haste thou forsa-  
ken me. Oh here was a greuous  
tentacion, A sharpe and a bitter  
death that **CHRIST** suf-  
ferid for vs, and all to make the  
way of the crosse and deathe easy  
vnto vs. Therfore seing that,  
Christ



against desperation.

**C H R I S T** of his owne free  
wyl, caste him selfe into the fe-  
linge of so intollerable paine, ca-  
lamity, and anxiety: **G O D** our  
most louinge Father beinge ther  
with contente ) vndoubtlye he  
knowith and consyderyth our in-  
firmite, vndoubtlye he will not  
deale with vs accordinge to the  
rigour of the law, but will bere  
muche with vs and pardon many  
thynges, to our infirmity. Doth  
not **C H R I S T** speake to al  
men: dothe he not call men, when  
he saith: Come vnto me all you  
that do labour and are laden and  
I shal refresh you: howe can ther  
be any greater consolaciō: howe  
could **C H R I S T** speake  
mercyfully to vs. There be  
many thynges that pinche, vex,  
and trouble man; greuously: but  
E.iii. what

what thinge is it that can trouble  
the conſcience of a ſynner, more than  
whan he doubteth of the mercy of  
god, then whan he feareth the leaſte  
**G O D** will caſt him of, then whan  
he can not perſuade him ſelf to con-  
ceiue any truſt of gods mercy, but  
Imagine that as a wither'd mem-  
ber he ſhalbe cut of and caſt away.  
Here we had neede of chriſtes preſer-  
uacion, here we had neede of ſpedy re-  
ſort, leſt this violent tempeſt o-  
uerwhelme! and drowne vs. But  
let vs not feare, **C H R I S T**  
is no diſſembler, he wyl ſtande  
by his worde, he wyl perſourme  
hys promiſe, He wyl helpe and  
refreſhe. Therefore when we  
begynne to tremble and leaſe ou-  
re conſcience, when we begin  
to doubt of goddes mercy, when  
we are in ſuch a ſtate, when we are  
in ſuch a ſtate.

against desperacke

we perceave our faith to be fea-  
ble. Lette vs forthwith call vpon  
GOD, and that feruently,  
and that indefinantly, leuen from  
the bottome of oure hart, that he  
tourne not his face from vs.

Lette vs power befoze hym all  
that dothe trouble vs. Let vs dis-  
close, to hym oure myserye, oure  
imbecillitie, oure incredulity. Let  
vs crye with the Disciples, lord

increase oure faith. And with the *Luc. xvi.*

Father of the Lunaticke. Lord be-  
leue, helpe our incredulity.

And to the prophet. Lord make  
hast to helpe vs. For thy mercy is

*Marci. ix.*

aboue all thy workes. O moste  
louing, O moste merciful father,

lord god of our healthe, our only

*Is. lxx.*

help and refuge. Enter not into  
iudgemente with thy seruantes.

Christ

**A preſeruatīue**

**Chriſte** is our iuſtice, our redemp-  
tion, and innocēcy, he for vs hath  
ſuffered moſt bitter & cruel death.

Let theſe thynges moue the  
o father of mercy. For thys thy ſon  
our ſauioꝝ Chriſtes ſake haue mer-  
cy vpon vs, confirme and ſtrength  
our harte in faith, comfort vs with  
the conſolacions of thy holy ſpꝛit,  
that we may finally optayne Joy  
euerlaſtyng, through Jeſus chriſt  
Amen.

After this ſort if we ( laboꝝyng,  
wreſtling, and ſtruiuge with our  
imbecillity, accuſing afore god, &  
lamentinge our pusillanimity and  
incredulity) do catch hold of chriſt  
and cleue faſt to hym, earneſtlye  
and feruently deſirynge his help,  
that he wyl vouchſafe to take our  
place & to ſupply that is lackinge  
in

against desperacion.

in vs. These thinges if we do sure-  
ly all thinges shalbe well, we shal  
auoyde and escape easily all daun-  
ger & peryl, we shalbe safe enogh.  
For these two, to beleue in Christ  
and with hart to desire faith, doth  
not much differ the one frō the o-  
ther. For though we fele yet great  
weaknes and imperfection in our  
self, yet this ought to comfort vs,  
that god wylleth & commandeth  
that he shoulde be called vpon, &  
he hath promised to here and help  
these, that call ryghtly vpon him.  
Now as nothing is moze iustly or  
necessarily desired the true faith,  
euen so god hearith no prater so-  
ner or moze gladly then whan mā  
findyng no goodnes in hym selfe,  
doth acknowlege his owne infir-  
mity, his owne mysery, his owne  
beggerlines, dothe accuse and la-  
ment

A preservative

ment his owne incredulity, & with  
depe sighes, & hartp desires calleth  
for faith. These sighes, these desi-  
res, these prayers, this litle sparke  
of faith is y very sede of G O D,  
wrought in vs by him, which saith  
of Christe by the Prophet Esay, y  
he shall not quenche the smoking  
flaxe, nor breake the brusyd rede.  
Therefore let vs stedfastly beleue,  
or at the leaste earnestely and  
hartely pray that we may beleue,  
bewaylyng afoze god our lacke of  
faith, whiche thinges if we do, we  
nede not doubt but we be acceptid  
of god, we be taken for his childre.  
For it is not for noughte, nor in  
vaine that he hathe layde our  
imbecillitie and synnes vpon his  
only begoten sonnes backe.

Math. v.

In Mathew it is said blessed be  
those that mourne, for thei shal be  
com=



against desperacion.

comforted, blessyd be those þ̄ hōger  
after righteousnes, for they shalbe  
satisfied. These words are spokē al  
so to vs, they may iustly be apply  
ed to vs, we mourne & are sorry in  
our hartes that we haue mispen  
dyd our life paste. We wishe and  
desyre, yea we enē hunger & thriste  
after righteousnes. Lette vs be of  
good chere, we shall optayne  
oure desire, we shalbe comfortyd,  
we shall be counted iuste a fore  
G O D, for C H R I S T  
oure sauioz his sake. fynally let  
vs after the example of Christ and  
sainte Steuin commend our sou  
les into the handes of G O D  
our heuenly father, sainge every  
one after this maner,

**O** Most mercyfull father I cō  
mēd into thy holly hādes my  
spirite,

A preservative  
spirit, yea thy spirite, for thou hast  
create it, thou hast commytted it  
for a tyme to the body, thou hast  
geuen it thy owne Image and Li-  
militude. Thou hast sent for the  
redemption of it, thi owne most de-  
ly belouyd sonne to shed his

blood. This the spirite,

I resigne into thi han-

des, O G O D of

all mercy, I am

thyne all that I

am, I be

seche the

refuse

not

thy owne but receaue, kepe

and place me in everlasting

glory for the sake of Je-

sus Christ, thy only

begoten sonne

Amen.



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